Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS MISCELLANY.

UNITARIANS AND THEIR DUTY.

We mentioned in our last paper the first semi-annual meeting of the Providence Auxiliary Unitarian Association. We have since received the Report which was read at that time, and the excellent closing remarks of which we are glad to copy.

What, in a few general words, do Unitarians maintain and believe? They maintain the two grand essential principles of the Reformation, first, that the Scriptures are the sole and sufficient rule of christian faith and practice:—and secondly, the equal and unqualified right of all, to judge for themselves in the interpretation thereof.—They believe in "the only true God, and Jesus Christ, whom he has sent." They believe in the unity of God in the strictest sense—and in the inferiority and subordination of Christ to God.—They acknowledge no other head of the church but Jesus Christ, and the Bible is their only creed. Therein they learn their duty to God—to Christ—to their brethren of the human race—to themselves. Therein they learn the design of the present life—that it is a season of probation and discipline introductory to another:—and the great and momentous doctrine of future retribution—that all will hereafter receive according to the deeds done in the body, whether they be good or evil.

By Unitarianism we mean the religion of Jesus Christ, and we call that religion by this name, merely because we thereby distinctively imply that God the Father is the one, only object of supreme worship. We prize our views generally of this religion, because they lead us to that enlarged charity which sees in all sects, even those the most opposed to us, christian brethren. Unitarianism, as of necessity it must, holds many things in common with Christians of every other name, however some may affect to deny it. As its advocates and followers, we regard all who own Jesus Christ as their master and Lord, equally entitled with ourselves to the name and privileges of Christians, and as we seriously believe that all essential and saving truths are thus held by us in common, we see no insurmountable obstacles in the way of Christian fellowship;—we rejoice to think that we may all sit at the same table on earth where is commemorated the love of a common Saviour—and we still more rejoice to believe, that the day is to come, when those, who are the most separated here by the adoption of peculiar doctrines, will sit down with Abraham, Isaac and Jacob in the kingdom of God. How bitterly should we lament, then, that we are so misunderstood by some, and so unwarrantably misrepresented by others, as to be regarded only as the enemies of the blessed gospel of Jesus!

To publish our faith, however, is not all that is required of us. We have no fear for *the argument*—we believe that rests upon foundations of adamant, and cannot be moved. But we do fear—who that realizes the strict and uncompromising and lofty standard of the gospel would not fear—for the characters of those who embrace it. God grant, that in contending for the faith, we may not lose the spirit, of the gospel! God grant, that we may ever maintain our opinions with the concurrent exercise of candor and charity toward all! God grant, that we may devoutly and strenuously resist every temptation to regard with bigotry or censoriousness those who differ from us! God grant, that we may all remember that "if any man have not the spirit of Christ, he is none of his"—"that to his own master each man standeth or falleth"—and that "all," yes, all, Trinitarian and Unitarian, "must stand before the judgment seat of Christ!"

Indulge us a moment longer, for there is one more topic of vast importance. We profess Unitarianism. We by that mean, as has been said, the religion of Jesus Christ. But "the doctrine" of that religion, is said by the apostle to be "according to godliness," and if this should be remembered by any, especially should it be by those who are liable to peculiar temptations. Surrounded by opposing sects, some of whom pretend to even extraordinary piety, and who by these pretensions and many things connected with them by way of machinery or apparatus displease and disaffect others, there is great danger that many may be driven to the opposite extreme, and become essentially careless, upon the whole subject of religious faith, and religious character. Let us be warned against so tremendous a danger. There is a proper medium which all should adopt. There may be, undoubtedly there is, such a thing, as unreasonable austerity and sanctimoniousness of demeanor: but there is another kind of demeanor quite as much at least to be dreaded—and that is an habitually frivolous, thoughtless, careless one. Let us prove then to all, by our lives, that Unitarianism is as much, to say the least, opposed to the one as the other. Let us prove by our lives, that we have taken for our model, and esteem it an honor so to have done, the character of Jesus Christ;—taken it in its utmost strictness and fullness of devout living—in its holy abhorrence of sin and licentiousness—in its self-denying, world-denying spirit!—Then will men believe us, when we boast of the purity of our faith. Then will the gospel, as we profess it, go out to the wide world, and shine with celestial light into all hearts, to redeem and to bless all. Then shall we be fellow-workers with God. Unless we do this, we shall do nothing. We must have zealous, but we must also have pure minds. The ark of the Lord can only be raised by those, who have holiness on their garments.

OUR OWN LABORS ESSENTIAL TO OUR SALVATION.

On this subject there are some fine remarks in the work on "the formation of the Christian character." by Prof. H. Ware, jr. The very extensive circulation of that excellent book, (it having already passed to the seventh edition,) is an objection to our taking large extracts from it. We wish however to increase the desire of perusing it, by giving, occasionally, short portions, which while they attract the attention of those who have never seen it, and who have not yet commenced a religious life, may also revive the good purposes and strengthen the religious efforts of those who may be already striving in the way of Christian duty. The following short extract we trust may have this effect, and may tend also to correct some injurious mistakes in regard to the duty and efficacy of personal effort in the important business of religion.

It so happens, that some profess to be deterred from a religious course, by the apprehension that it is not in their power; it is something which it must be given them to do; a work which must be wrought in them by a supernatural agency; they must wait till their time has come. But every apology for irreligion, founded on reasons like this, is evidently deceptive. It proceeds upon wrong notions respecting the divine aid imparted to man. That this aid is needed, and is given in the Christian life, is a true and comforting doctrine. But that it is to supersede human exertion, that it is a reason for indolence and religious neglect, is a false and pernicious notion,—countenanced, I will venture to affirm, by no one whose opinion or example is honored or followed in the Christian church. On the contrary, all agree in declaring with the apostle, that while 'God works in us to will and to do,' we are to 'work out our own salvation;' and to do it with 'fear and trembling,' because, after all, these divine influences will be vain without our own diligence.

In some persons, this notion takes the form of a real or fancied humility. They fear lest they be found seeking salvation through their own works, and relying on their own merits. But what a strange humility this, which leads to a disregard of the divine will, and disobedience to the divine commands; which virtually says, 'I will continue in sin that grace may abound!' Let me ask, too, who will trust to receive salvation without actual obedience? Where is it promised to those who will do nothing in the way of self-government and active virtue? Where is it offered to any, but to those who seek it by 'bringing forth fruits meet for repentance,' and by 'patient continuance in well-doing?'

And let none fear lest this make void the grace of God. For how is it that grace leads to salvation? Is it by arbitrarily fitting the soul for it, and ushering it into heaven without its own cooperation? Or is it not rather by opening a free highway to the kingdom of life, through which all may walk and be saved? This is what the Saviour has done; he has made the path of life accessible and plain, has thrown open the gates of heaven, has taught men how to enter in and reach their bliss. Whoever pursues this path, and enters 'through the gate into the city,' is saved by grace. For though he has used his own powers to travel on this highway, yet he did not establish that highway; nor could he have traversed it without guidance and aid; nor could he have opened for himself the door of entrance. Heaven is still a free gift, inasmuch as it is granted by infinite benignity to those who did not, do not, and cannot deserve it. Yet there are certain conditions to be performed. And to refuse the performance of those conditions, on the plea that you thus derogate from the mercy of God, and do something to purchase or merit happiness is a madness which ought to be strenuously opposed, or it will leave you to perish in your sins.

These two things, then, may be regarded as axioms of the religious life; first, that a man's own labors are essential to his salvation; second, that his utmost virtue does nothing toward purchasing or meriting salvation. When he has done all his duty, he is still as the Saviour declares, but an 'unprofitable servant.' He has been more than recompensed by the blessings of this present life. That the happiness of an eternal state may be attained, in addition to these, is a provision of pure grace; and it is mere insanity to neglect the duties of religion through any fear lest you should seem to be seeking heaven on the ground of your own desert. Virtue would be your duty, though you were to perish forever in the grave; and that God has opened to his children the prospect of a future inheritance infinitely disproportioned to their merit, is only a further reason for making virtue your first and chief pursuit.

DOCTRINE OF DIVINE FORGIVENESS.

We noticed recently Dr Worcester's "Friendly Review of Remarkable Extracts and Popular Hypotheses relating to the sufferings of Christ." We quote now, from this work, the following passage on the Divine Forgiveness.

The Scriptures assure us, that if we repent or become reconciled to God, we shall be forgiven. We are also told, that "we are reconciled to God by the death of his Son,"—and that he was "sent to bless us by turning us away every one from his iniquities." We therefore seem to have presented to our view a clear connexion between the sacrifice made by the Messiah, and the pardon of our sins. The death of the Son is one link in the chain established by divine love, for the recovery of our sinful race, and a means of bringing men to repentance. Then repentance or reconciliation is another link, and the one which connects the sacrifice made by Christ with the forgiveness of the returning prodigal. Yet how many eminent and worthy men have seemed to be as much in the dark, in regard to this connexion, as though nothing respecting it had been revealed! But why thus in the dark? Is it not because they have given such a meaning to the ambiguous phrases which express the love of Christ in laying down his life for us, as was never intended by the writers of the New Testament? A meaning, too, which transforms the expression of God's love to us, in sparing not his own Son, into a vindictive and vicarious punishment—a punishment, which cannot be reconciled with the acknowledged principles of justice and benevolence, nor with the spirit of forgiveness as exemplified by the suffering Messiah.

I would request the particular attention of my Christian brethren to the following supposition: Let it be supposed that after our Lord had risen from the dead, he thus addressed his Apostles:—"Prior to my crucifixion I directed you to pray—'Father, forgive us our debts, as we forgive our debtors,'—or 'Forgive us our trespasses as we forgive those who trespass against us;' but henceforth ye shall pray—'Forgive us our debts,' because thy Son as our substitute hath paid them, or 'Forgive us our trespasses,' for thy Son hath suffered for us the punishment due for our offences." Would not this have been a striking change in the form and spirit of the petition, or the principle on which forgiveness is to be sought? Would not such an injunction from the lips of Christ have been of far more weight as evidence in favor of the doctrine of vicarious punishment, than all that is now to be found in the Scriptures? After all would there not at least seem to be an absurdity in praying, that debts might be *forgiven* which had been *paid*? or in praying that trespasses might be forgiven, after the full penalty of the law had been inflicted? However, if it be a truth that God forgives our sins only on the ground that Christ suffered the punishment due to us, should there not have been the supposed change in the form of the prayer? But who can see any grace in forgiving an offence, after all the punishment due has been suffered?

[From the "Art of Being Happy."]

TRANQUILLITY OF MIND.

By the word tranquillity I designate that state of the mind in which, estranged from the weaknesses of life, it tastes that happy calm which it owes to its own power and elevation. Inaccessible to storms, it still admits those emotions which give birth to pure pleasures, and yields to the generous movements which the virtues inspire. Tranquillity seems indifference only in the eyes of the vulgar. A delightful consciousness of existence accompanies it. We may meditate with a just pride upon the causes which produce it. Without reasoning we respire and enjoy it. It is the appropriate pleasure of the sage.

A pure conscience is the profoundest source of this delightful calm. Without it, we shall attempt in vain to veil our faults from ourselves, or to listen only to the voice of adulation. An interior witness must testify that we have sometimes sought occasions to be useful; and that we have always welcomed those who offered us opportunities to do good.

Another condition eqnally necessary is to close the heart against unregulated ambition. I am well aware that in laying down this precept, that I shall be deemed an idle dreamer. If you are convinced beyond argument that there is nothing worth seeking in life but distinctions and honors, you may close my book. If you are ready to receive these brilliant illusions when they come unsought, and return to the repose of your heart should you obtain them not, you may pursue the reading of my lessons.

Do not fear that I am about to announce trite truths touching the vices which ambition brings in its train, and the shameful actions and base measures by which it proposes to elevate its aspirant. Why should I declaim in common-place against ambition when I have truths to offer so pressing, simple and self-evident?

To consecrate to true enjoyment as many days as possible, to lose in disquieting desires as few moments as we may, these are the elements of my philosophy.

ORTHODOX CONCESSIONS.

The Dover Unitarian Monitor says,—"The following concessions of Dr Tillotson, in favor of Socinians, and the skilfulness and charity with which they managed controversy, are worthy of being imitated in these days of contention and bitterness. It will be recollected by our readers, that the Socinians were what might be called the liberal party of the days of Tillotson,—and making some allowance for the gradual change of opinions in all denominations, the differences between himself, and them, were about the same as those which now exist between the Orthodox and Unitarians. Where, in the pages of modern controversy, shall we find such a concession in favor of our adversary."

And yet, to do right to the writers on that side, I must own, that generally they are a pattern of the fair way of disputing, and of debating matters of religion without heat and unseemly reflections upon their adversaries. They generally argue matters with that temper and gravity, and with that freedom from passion and transport, which becomes a serious and weighty argument, and, for the most part, they reason closely, and clearly, with extraordinary guard and caution; with great dexterity and decency, and yet with smartness and subtlety enough; with a very gentle heat, and few hard words; virtues to be praised, wherever they are found; yea, even in an enemy, and very worthy our imitation. In a word, they are the strongest managers of a weak cause, and which is ill-founded at the bottom, that perhaps ever yet meddled with controversy; insomuch, that some of the Protestants, and the generality of the Popish writers, and even of the Jesuits themselves, who pretend to all the reason and subtilty in the world, are in comparison of them but mere scolds and bunglers. Upon the whole matter, they have but this one great defect, that they want a good cause, and truth on their side; which if they had, they have reason, and wit, and temper enough to defend it.

[For the Christian Register.]

MODERN REVIVALS.

Mr Editor,—I have accidently met with a "Discourse on Modern Revivals," or, "An Anodyne for Spasmodic Complaints," a part of which I should be glad to see in the Register. The discourse, as the title-page informs me, is the production of A. O. Brownson, and it was published at Elyria, Ohio. There are probably some among your readers, who, having always lived in this enlightened and sober community, where it is not possible for Revivalists to produce the shocking results which are witnessed elsewhere, will think that the author has made use of language of undue severity. But, Mr Editor, no one can continue to think so after having passed through the villages of the western country during the season of a "Four days' meeting." This, Sir, I have done, and am ready to say that the following extracts, considered in reference to those plans, contain nothing of exaggeration. Sir, language cannot adequately express the feelings that were awakened in me, when in witnessing what were evidently the effects of human contrivance, I heard ministers of the gospel ascribe them to the operations of the Holy Ghost! What ignorance, or else what wickedness! But let Mr Brownson, who has long been acquainted with revivals, now speak. F. B.

There is no difficulty in accounting for what people feel in these revivals, nor in understanding the means by which they are produced.

The clergy resolve in council that revivals shall be got up, they determine by vote the means of producing them; which would indeed be singular were it the belief that they are the performance of the Holy Ghost, for I cannot believe the clergy have yet become so arrogant as to presume to determine by their votes how the Holy Ghost shall work. The General Assembly of the Presbyterian Church, at its last session, resolved on getting up these revivals; they made it the duty of all their clergy to attempt the production. This accounts for the simultaneous movement throughout the country.

The means to be used are not difficult. The pious care of our mothers has impressed us from our infancy with the absolute necessity of the new birth.

It matters not how much and how correctly we may reason upon this subject in after life; it is of no import, however fully we may be convinced of the falsity of the prevailing notions, the early impression lasts; there will always be found in the most enlightened of us a half defined desire to be "born again." There is so much of mystery and awe thrown around the subject, the light in which we see it is so dim and shadowy, such a sepulchral gloom hangs over it that there is almost always something of fear, of dread, or some scarcely definable emotion felt, whenever we contemplate it and admit we have never been regenerated.

Our education has made us combustible. It needs but the application of the match to produce the conflagration. We all have the hidden fire, often unknown, or unadmitted, to ourselves, but which a slight friction kindles to a flame.

Such are we when we assemble to hear the revivalist, such I would say are the best informed. But far the majority feel it much more strongly. They may feel its absolute necessity, thrilling as it were through the frame, and with every pang of guilt, with every sting of remorse, they breathe forth a prayer for its possession. Let such assemble, never having reasoned on the subject, never having reflected that it is possible to mistake the lessons of education for the voice of God, and powerfully excited, but perverted, sympathy for the operations of the Holy Spirit, and they are completely at the mercy of the speaker. They admit to him they are totally depraved; they feel their lost and ruined condition—imagine themselves standing on the very brink of hell and seem dizzy as they look down the awful depth below.

Such as this is the character of almost every congregation which assembles. The preacher comes before them with a solemn and imposing air. His countenance often wan and unearthly. His voice at times dry and husky as one from the dying. He is viewed as a Herald from the other world. A breathless silence prevails; all is still and gloomy as the charnel house, and his voice breaks upon you as the stroke of the clock while watching at midnight beside the dead. The hour, the place, the dim glare of the lamps, the subject, the awful responsibilities of eternity, dethrone reason, place imagination on the tiptoe, and come with a cold and curdling chill upon the body.

The speaker proclaims his errand, explains its nature, sends home its convictions in words that burn; repeats the lessons of infancy, harrows up the soul with all its earlier associations; barbs the arrows of guilt, by unfolding your sinfulness; he describes your characters, a voice within seems to respond and confirm his testimony. Now he rushes upon you with all the terrors of Mount Sinai. You feel the earthquake; you see the lightning flash; you hear the thunder roll, peal upon peal. Now he wings you to the last day, opens upon you all the solemnities and horrors of the final judgment.

He pauses. He presents you the night. Man is stretched upon his downy couch. Soft sleep infuses her soothing balm through his weary limbs. All is still. All is quietness and repose; even silence is startled at its own profoundness. Hark! 'Tis the archangel's trump. See, a ridge of folded fire lines the east, thrice ten thousand mountain tops are fired. The earth reels. See! the flames ascend, they catch upon the stars. Globes fall. Suns dash on suns. Systems crash on systems. The flames spread. The universe is a tremendous ocean of fire.

The Judge descends. His countenance outflames the burning ocean. Ten thousand times ten thousand angels are with him. The dead are before him. The books open. See! There is the bottomless pit. O! hear the cries, the groans, the shrieks of the damned. See them! how they writhe, their limbs swell, and burst with the intense heat! "Sinner?"—there, there sinner, see thy dwelling place, there, there, thy everlasting abode!

Well, well, may the horror struck sinner stand aghast, well may he feel a *load* at his heart, well may he cry out in the voice of frantic fury, "mercy—save—save—I sink—I am damned!"

Now let the speaker change his tone, let him speak in the soft accents of love, open a dying Saviour's veins, let the sinner see the blood freely flowing for his salvation. Strike the choir, let the music of heaven thrill through his soul and infuse a soothing balm into his wounded heart. The scene changes. A new world bursts upon his enraptured sight. The load is gone. His heart is light and buoyant. All around is bright and glorious. The praises of God are on every countenance; even inanimate nature seems moved, trees rejoice and seem to clap their hands. "O glory," he exclaims, "O glory to God. I am born again. I am a new man, I have found my Saviour, I have tasted his love. I am folded in his arms. I am safe, I am safe, glory, glory to God in the highest!"

The contrast of objects accounts for the change of feeling. The terrors of the universal conflagration, the awful solemnities of the day of judgment, the horrors of the bottomless pit overpowered the reason, overwhelmed the individual with consternation and dread; seconded by the awful compunctions of his own conscience, he fancied himself over the awful gulf, whirling in giddiness of distance and dropping into the roused hell below! Here the crisis was formed. Nature could bear no more. It must burst to find relief. The beautiful images presented in contrast, the soft music, the smiling countenances, the cheering promises, the assurance of God's protection, all in accordance with what he had been taught to hope, produce the change of feeling, brush away the storm and the tempest, and lead forth the sun to beam in glory and gladness upon his soul. The scene changes; a new act in the drama opens; he is asked how he feels; he answers he feels better. Joy breaks forth at the reply. Livelier is the strain, warmer are the congratulations; he is pronounced "born again," declared a saint, dear to all the hosts in heaven, one whom the veracity of Jehovah stands pledged to save. Now heaven opens;—now, in all their soft and winning light shine the Elysian fields; now are seen the happy seats of the blest, and the vast throng of beautified spirits that recline in the green shady bowers and strike their harps of immortal love and make all heaven resound with their songs of triumph.

The clergy are aware of these facts, yet our modern prophets attribute these revivals to God "and the priests bear rule by their means." Sorry am I it is so. I delight not to exhibit the imperfections of the clergy, I wish them not to forfeit our respect; but it were wanting in justice to ourselves and love for the religion of Jesus, to approve the conduct of those misguided clergymen who sport with our feelings, pervert our sympathies, inflame our imaginations, drive us to madness, and call it the "Lord's doings." At this moment when Christianity is so openly attacked by the opponents of all religion, it is a matter of wonder any of its professed friends should expose themselves so much, and so needlessly to the attacks of the enemy.—Shall we say, that in reference to these revivalists, the old maxim is verified, "that whom God has resolved to destroy he first makes mad?"

I stand not here, my friends, to make war upon the clergy. Time was, when fired by young enthusiasm and indignant at the wrongs heaped on suffering humanity, that I wished to abolish the clerical office. The zeal which prompted the wish was excited by inexperience. I hope I have profited by what I have seen and noted. Every good man, every wise man, cherishes a love of religious feeling. His holiest and happiest sensations are felt at the altar in the temple of his God. I would guard against any misconstruction of my words. I wish to kindle no zeal against anything true or useful.—But all my feelings as a man, all my devotion as a Christian, and all my reason as a lover of truth, admonish me to set my

face against these revival scenes. I have noted their demoralizing tendency, I have seen them prostrating all intellectual dignity, discarding all rules of decorum; entering houses but to pollute the sacred fire upon the domestic altar—firing the wife with a maddened zeal against her husband, turning all the tender feelings of the soft companion into hatred, snapping at once all the cords of conjugal affection and converting the domestic circle into a miniature picture of the oft imagined hell. I have seen them teaching children to forget their filial obligation and to denounce the aged, when gray hairs only witness their experience and usefulness—as "servants of Satan," "veterans of the Devil" and "hell deserving wretches." I have seen their agitators entering the peaceful village;" I have marked the rage and confusion which followed—have wept with bleeding heart over the moral desolation they have made, the wide spread destruction of all good feeling, of all friendly intercourse and kind affection they have caused, and can I look on in silence? Knowing as I do their origin and effects, were I not wanting in my duty, if I refused to expose them?

[For the Christian Register.]

Mr Editor,—Will you or some of your correspondents answer the following queries.

What is the meaning of the words of our Saviour "My God, my God, why hast thou forsaken me?"

What were our Saviour's *last* words? According to Matthew and Mark, his last words were those which have just been cited. According to Luke, his last words were, "Father, into thy hands I commend my spirit." According to John his last words were, "It is finished?" How is this discrepancy to be reconciled? Were our Saviour's last words those of trust and resignation or did he utter anything that can fairly imply a feeling of doubt, despair, or apprehension of being deserted by God?

I hope, Sir, that some one will undertake to answer these queries, which are offered with a sincere and anxious, I may even say, a painful desire, to have this matter elucidated.

An Inquirer.

CHRISTIAN REGISTER.

BOSTON, MAY 5, 1832.

TEMPERANCE.

This, though a very common theme, is not we hope properly speaking, a trite one. We trust it is not without interest to our readers. Who that loves his country, and that remembers what we were as a nation only eight or ten years ago, in regard to intemperance, can fail to be grateful to Providence for the hope we may now cherish of recovering from the disgrace we suffered, and of redemption from the ruin that threatened us? And who that reflects, and is properly conscious what we now are as a nation, in this respect—requiring or rather tolerating, in many places, a grog shop for every 30 or 35 adult male inhabitants (amounting, in our good and moral city of Boston, to about six hundred) who that reflects what we now are as a nation, can help feeling deep mortification at our remaining reproach, and a strong desire that no proper efforts should be neglected to blot out this reproach, and to restore fully our moral health? Every individual can do something for the accomplishment of this important work. Let all who have ever exposed themselves to pain and regret by improper indulgence, resolve resolutely on the experiment of total abstinence. The effort will grow less and less difficult every day of its exercise. And let every man, who is at all awakened to a sense of the evils and dangers even of what is called temperate drinking, take heed to himself, lest before he is aware of it his appetite get the mastery of his reason and principle, and lead him a miserable captive in the way of ruin. The young—why should they drink,—anything but the pure water of heaven? Their natural buoyancy of spirits cannot endure artificial stimuiants without driving them to temporary madness; and, in their case more than in that of others, indulgence will surely be followed by dissatisfaction, depression and despondency. Let their motto be "Touch not, taste not, handle not."

If each individual would guard or reform his own habits and character, then none would need to look to the character of his neighbor. But there are multitudes whose habits hold them in bondage, from which without assistance they will never break away. And the selfish and unprincipled are leagued to uphold the customs which shall bind them still in chains, and to sustain occupations which shall fill their own purses, though at the eminent peril of their own and their neighbors's souls. And there are many, it is to be feared, even of the conscientious and the good—men who are justly esteemed for their virtues and benevolence, who are yet dreaming over the immorality of their professions, and almost without consciousness of wrong, are, by the weight of their own example and character, giving as it were, respectability to the very poison that passes through their hands,—and thus, though indirectly and unintentionally, yet surely, giving strength to the chains that bind their fellowbeings in a most cruel and consuming bondage. Those then who are awake to the dangers and evils, that surround and beset the young, the weak in purpose, the thoughtless and the tempted,—they must arise and act in concert; must unite in their faithful warnings to the young and the inconsiderate, who do not eschew their danger; must stretch out an arm of assistance to those who are already suffering in the toils of the enemy, but are desiring and struggling to be free, and especially must raise a voice of solemn remonstrance against the manufacture and sale of ardent spirits. On this subject Professor Ware truly remarks, that "until those who are most concerned in the fact see it in its true light, and become willing to sacrifice a brief present gain to the welfare of the community, the day of universal temperance with its train of blessings will be retarded in its coming. They must first lock up,—for they hold the keys,—the fountains of that desolating flood which now overflows and stagnates upon the corrupted land."

We cannot refrain from repeating, in this connexion, from the same Address, the following paragraph in reference to those who have relinquished their connexion with the business.

Honored be they who have done this! Honor to the names of those,—the only persons in any sense *sufferers* in this cause,—who have, with manly principle and conscientious self-denial, thrown away their gains, that their fellow-men might be safe. They already form a numerous host; every day witnesses accessions to their ranks. They are now, and from this time forth they must be, the most efficient promoters of the auspicious reformation; since each of them, not only, like the rest of us, refuses to touch the poison as it flows, but absolutely annihilates one of its streams. To these men it belongs to finish the work which others have so propitiously begun.

AUXILIARIES TO THE A. U. A.

It will be recollected by our readers that at a special meeting of the American Unitarian Association held in this city on the 23d of March, it was voted, "that the Executive Committee be requested to address forthwith a Circular to the several Unitarian Societies in the United States, setting forth the urgent importance of forming Auxiliary Associations therein, and requesting them to take efficient measures for their immediate formation." In compliance with this vote, a Circular was immediately sent out, which, so far as we have been able to learn, has been cordially received, and the request contained in it complied with. We understand that large Auxiliaries, of from 60 to 100 members have been formed in Rev. Mr Parkman's society, in this city, in Rev. Mr Thompson's, Salem, in Rev. Mr Lothrop's, Dover, N. H. and Auxiliaries have likewise been formed in the following towns in this state:—Andover, Athol, Barre, Bedford, Billerica, Bolton, Concord, Fitchburg, Gardner, Harvard, Hardwick, Hubbardston, Lancaster, Leominster, New Salem, Petersham, Princeton, Sterling, Stow, Templeton, Watertown, Uxbridge. Thus it appears that the work is going on well, and we trust that at the Annual Meeting in May it will be found that there is not a single Unitarian congregation in the country that has not a large and efficient auxiliary to the A. U. A. It should be understood that this is a general and simultaneous effort to accomplish a great and good object, and we sincerely hope that no one, whether clergyman or layman, will hold back, or decline to act, when so many of his brethren are now resolutely putting their shoulders to the wheel. The object is an important one, and if every one will do his part well and immediately, it may be accomplished within the time specified.

LATE PUBLICATIONS.

Christian Examiner. The March and April number of the Examiner is just published. For the contents we refer our readers to our advertising columns. We have as yet read it but cursorily, and can speak of but a single article—the Review of Crombie's Natural Theology,—which is distinguished for its ability, richness and interest. We quote the closing paragraph.

We have no apprehension, indeed, that religion can ever be driven from society. The hand of the Omnipotent has placed a strong guard around this consecrated interest, which the poor delusions of man will in vain essay to break down. All history shows, that, though atheism and reckless skepticism may from certain causes spread to some extent, yet men are at length carried back to the fundamental principles of religion by an irresistible tendency of their moral constitution. But even the temporary and partial mischief, which this folly may occasion, is sufficiently fearful to excite the deepest interest in every friend of mankind. Nothing can be more important, than that the religious sentiment of the community should be enlightened, guarded, and strengthened. All the sources, from which it may receive purity and warmth, whether in nature or in revelation, should be opened upon the mind; and man should be accustomed to feel that he stands, as a priest, in the midst of the magnificent temple of God's creation, to offer the praise of a devout heart, and to render the service of reverence, of love, and of duty.

Unitarian Advocate The number for May, is just published. This with the preceding number, we intend to notice more fully on another occasion. We refer our readers to our advertising columns, for the list of contents.

Liberal Preacher. We have to acknowledge the same fault, in regard to our notice of the Liberal Preacher, as of the Unitarian Advocate. The number for April, was a sermon by Rev. E. B. Hall, on 'Fear as a Religious Principle.' The May number, which is just published, is by Rev. Mr. Francis of Watertown, on 'The value of Enlightened views of Religion.'

RELIGIOUS AND MORAL INTELLIGENCE.

INSTALLATION AT MENDON.

Rev. Adin Ballou was installed, last Thursday, as pastor of the First Church in Mendon. Introductory Prayer by Mr Barrett of Boston; Selections from the Scriptures, by Mr Sewall of Danvers; Sermon, by Mr Whitman of Waltham; Consecrating Prayer, by Mr Hudson of Westminster; Charge, by Mr Dean of Boston; Right Hand of Fellowship, by Mr May of Brooklyn, Conn.; Address to the Church and Society, by Mr Pickering of Providence, R. I.; Concluding Prayer, by Mr Wright of Attleborough.

Mr Whitman's sermon—a very good one—on "What is and what is not essential to Christian union," was distinguished by the preacher's usual characteristics—plainness of style, clear and conclusive reasoning, fulness of topic and illustration, and appropriateness to the occasion and the times. All the services were pervaded by an excellent spirit. There was nothing sectarian in any of them;—the sole aim of the performers seeming to be, to enforce the great practical truths of the gospel, and to nourish the sentiments of true Christian piety and charity.

Boston Sunday School Society. A friend has furnished us with the following statement of the late proceedings of this Society.

At a recent meeting of this Society the Constitution of it was so far amended as to give it a more general character, by changing in part its title, and providing for the formation of Auxiliary Societies. It will be known hereafter as the Sunday School Society. There is no other society with this designation. All other societies of this kind are generally known by the name of Sunday School Union. By Article XI. in the amended Constitution, it is provided that "any association of teachers who shall vote to become auxiliary, and notify the Corresponding Secretary of the same, shall be authorised to send one or more delegates to its meetings, who shall be entitled to all the privileges of membership, and shall receive the Annual Reports and other casual publications of the Society, and be required to furnish annually a report of the condition of the school to which they belong." And by another article "all Sunday school teachers are considered members of the Society, and become annual subscribers at their own option." To enlarge its degree of influence and usefulness the number of its officers has been increased to correspond with its more general character. At a subsequent meeting they were elected for the following year, and are as follows:—

President,
Joseph Tuckerman, D. D. Boston, Mass.
Vice Presidents,
Hon. William Sullivan, Boston, Mass.
Rev. Henry Ware, Jr. Cambridge, "
" Joseph Allen, Northboro', "
Hon. Stephen C. Phillips, Salem, "
Mr William P. Rice, Cincinnati, Ohio.
" John W. Foster, Portsmouth, N. H.
Rev. Samuel Gilman, Charleston, S. C.
" S. G. Bulfinch, Augusta, Geo.
J. F. Flagg, M. D. *Corresponding Secretary.*
Thomas Gray, Jr. M. D. *Recording Secretary.*
Mr George A. Sampson, *Treasurer.*

Book and Pamphlet Society. At the Annual Meeting of the Book and Pamphlet Society, held on the 30th ult. the following gentlemen were elected officers for the ensuing year.

J. B. Flint, *President.*
Caleb Andrews, *Vice President.*
R. R. Howard, *Secretary.*
Charles Bowen, *Treasurer.*
John Clark,
William S. Russell, } *Directors.*
Francis Alger,

Middlesex Bible Society. We learn from the Concord Gazette, that a meeting of the Middlesex County Bible Society was held at Concord, on Wednesday, the 25th ult. The same paper gives the following account of the proceedings of the meeting.

The following gentlemen were elected officers for the year ensuing:—

President—Levi Hedge, LL. D. of Cambridge.
Vice Presidents—Rev. Dr Ripley of Concord; Rev. Dr Homer of Newton; Rev. Samuel Stearns of Bedford; Hon. Joseph Locke of Billerica; Hon. Samuel Hoar, Jr. of Concord; Rev. Wilkes Allen of Chelmsford.
Corresponding Secretary—Rev. Convers Francis of Watertown.
Recording Secretary—Rev. H. B. Goodwin of Concord.
Treasurer—Lemuel Shattuck, Esq. of Concord.
Auditor—Mr Reuben Brown, Jr. of Concord.
Directors—Rev. Reuben Emerson of South Reading; Rev. Jacob Coggin of Tewkesbury; Rev. Dr Fay of Charlestown; Rev. Sewall Harding of Waltham; Rev. Theodore Edson of Lowell; Mr Seth Davis of Newton; Mr James Brown of Cambridge.

The sermon by Rev. Mr Gannett of Cambridgeport from the text—"who is my neighbor"—was an appropriate and interesting performance. The obligation to supply the wants of the destitute with the word of God without regard to sect or party was clearly set forth and urged upon all present. The recent attempt of a few individuals in the British and Foreign Bible Society to give to that Institution a sectarian turn, was rebuked in strong and decided language.

After the public religious services the thanks of the Society were unanimously voted to Mr Gannett for his discourse, to the singing choir in Concord for their excellent performance, and to the citizens of the town for their liberal entertainment and contribution.

In the course of the meeting several resolutions were adopted to increase the means and efforts of the Institution. The general harmony that pervaded the transactions of the society, made up of several denominations, showed that they had met upon common ground, and for a single object, the importance of which was acknowledged by all.

Hancock Sunday School. This school takes its name from its being kept in the Hancock School House in this city. With the exception of a school, which had been some years in operation in Dr Lowell's society, this was among the earliest of the Sunday schools established by the Liberal Congregationalists of this city. We have just read with interest an Address of the Superintendent of this school, which contains a brief history of its origin and progress, some facts from which, we doubt not, will be interesting to our readers.

This school was established by the persevering efforts of a few religiously disposed young men in 1823. Its operations commenced June 22d of that year, with sixty pupils. It was from the first what may be called a flourishing school. In 1825 a school was established in Friend Street by the managers of the Hancock School, and was conducted by some of the teachers of that school. In 1829 the Hancock School having become large was divided, and a new one formed in the vestry of the New North Church, (Rev. Mr Parkman's.) Eight hundred and sixty children have been admitted to the Hancock Sunday School, and one hundred and ten teachers. There are now one hundred and thirty children belonging to the school and nineteen teachers. In this school and the branches already mentioned, there are now over three hundred scholars and fifty teachers. The semi-annual examinations of the Hancock Sunday School are supposed to have led to the formation of other Sunday schools; and at a meeting of the superintendents of these schools the Boston Sunday School Society originated. The important influence exerted by this Society in removing the prejudices existing against Sunday schools, and in leading to the more extensive formation of them in the societies of Unitarian Congregationalists is known to our readers.

Dedication. A new church has just been erected in Grafton, Worcester County. It was contracted for and begun before the division that has recently taken place there. The liberal party proving a strong majority have now bought most of the shares held by the Orthodox, and are to hold and occupy the house as their own. It is a large and beautiful building, and the prospects of the society are very promising. It will be dedicated on Wednesday next; sermon by Rev. E. B. Hall. Services to commence at 12 o'clock.

Dedication at New Bedford. We copy the following notice from the New Bedford Mercury.

The Church recently erected in New Bedford for the use of Seamen, by the contributions of the citizens, was opened on Wednesday afternoon for the first time for religious services. A large number of seamen attended; and we were glad to see so many of our respectable fellow citizens, both as to education and wealth, present. The address was by Mr Taylor of Boston; and was very appropriate and impressive. In some parts it was pathetic and eloquent. Mr Taylor has been a sailor, and he speaks from experience, and from the heart. He lays no stress on *technical* theology, nor on creeds and dogmas of faith, but is both catholic and evangelical. We could say much in praise of the address, but have not time. We think all who heard Mr Taylor were pleased and affected. And by such a warm and pious friend, the sailors we think will improve.

Installation. The following was communicated to the Portland Mirror.

The two religious Societies in Wiscasset recently under the pastoral care of Rev. Dr Packard, and Rev. Mr Babcock, having united and given an unanimous invitation to Rev. Seneca White, to become their minister, his installation took place on Wednesday, the 18th ult. Rev. Mr Cooke, of Boothbay, offered the Introductory Prayer; Dr Allen, of Brunswick, preached the Sermon, from 2 Cor. x. 4; Mr Parker of Wiscasset, made the Installing Prayer,; Mr Harris, of Alna, gave the Right Hand of Fellowship; Mr Kendrick, of Edgecomb, gave the Charge to the Pastor; and Mr Chapman of Bristol, made an address to the people.

Ordination. In Somersworth, Great Falls, N. H. on Tuesday, 17th instant, Mr James A. Smith, of Hartford, Conn. was ordained as pastor of the First Congregational Church and Society in that place, Sermon by Rev. Mr Blagden, of Boston,

Dudleian Lecture. Rev. Nathaniel L. Frothingham will preach the annual Dudleian Lecture on Wednesday, the 9th inst. at 4 o'clock P. M. in the Chapel of the University at Cambridge.

Reform in the Holy Land. Among the foreign extracts in a New York paper we find the following account of the toleration exercised towards Christians and Jews by the followers of Mahomed.

Immediately after the entrance of the Egyptian troops into Jerusalem, their commander, Ibrahim Pacha despatched a firman to the Governor of Djedda, the Molla of Jerusalem, the Mufti, and other authorities, of which the following is a copy:

"Jerusalem contains temples, convents, and monuments, which are visited by all nations, Christians and Jews, many of whom come hither from the most remote countries; and this concourse of pilgrims have long had reason to complain of the exactions to which they have been exposed on their journey; wishing to put an end to such abuses, we do hereby order all the Mutzelims of the pachalites in the districts of Jerusalem, Napolose, &c. to abolish all those exactions, on all the roads and at all the posts, without exceptions.

"The convents and churches of Jerusalem, serving as the abode of religious people and of priests, who there read the gospel, and perform the ceremonies of their religion, it is just to free them from all those arbitrary impositions to which they have heretofore been exposed by the authorities. We therefore enjoin that all imposts levied on the Christians at Jerusalem, without exception of Franks, Greeks, Armenians, or Copts, shall be suppressed, as well as the old and new imposts paid by the Jewish nation. Consequently all titles to tribute, homage, or customary presents for the coffers of the Pacha, or in favor of Cadis, Mutzelims, Commissaries, &c. are for the future entirely abolished and prohibited. The toll required from Christians on their entry into the Church of the Resurrection, and that established in the place called Cheria, on the banks of the Jordau, are also suppressed.

"Whoever shall violate these orders shall be severely punished."

On the publication of this firman the outcry of Jerusalem in favor of "vested rights" is said to have been prodigious.

Churches in Lowell. It appears by the Independent Messenger that there are thirteen religious societies established in Lowell, viz.

1 Episcopalian, 2 Calvinist Baptist, 3 Orthodox Congregationalists, 2 Episcopalian Methodist, 1 Reformed do., 1 Freewill Baptist, 1 Universalist, 1 Unitarian, and 1 Roman Catholic.

American Bible Society. The sixteenth Annual Meeting of the American Bible Society will be celebrated in New York, on Thursday, the 10th of May next, at ten o'clock, A. M. Life members, and delegates from Auxiliary Societies, will meet at the Society's house, No 115 Nassau street, at 9 o'clock, A. M. and walk in procession to the place of celebration.

Georgia Sunday School Union. We observe by the seventeenth annual Report of this Union, that there are now connected with it, 24 auxiliaries, located in 17 counties of the State, and one district of South Carolina, and which, so far as they have been heard from, appear to be generally, in a prosperous condition. A condensed statement of the most important particulars of twelve schools, from which we have reports, exhibits the following results. The teachers employed, are 67 male, and 70 female, making 137 in number.—806 scholars make the average number of scholars. The libraries connected with the different schools, contain altogether about 1980 volumes.

Temperance measures among the Friends. The Friends, have been much longer engaged as a society, than any other class of Christians, in measures for discouraging the use of ardent spirits. And they have experienced their reward, in the orderly, peaceable, and generally upright and thriving character of their members. It is a general remark, that there are but few of the denomination in needy circumstances. And as to their temperance,—we may almost ask, who ever heard of an intemperate Quaker? We know of none. There undoubtedly are such. But they are an exceedingly rare exception to the almost universal example of temperance in that denomination.

Our thoughts have been turned to this subject now, by our observing the following paragraphs in the New Bedford Courier. The first was quoted from a Philadelphia paper, which said,—

The yearly meeting of the Society of Friends, at their session last week, made a rule of discipline to disown any member of that society who was concerned either in the distillation or sale of ardent spirits, if they could not be prevailed upon to relinquish the practice.

In reference to which the New Bedford Courier says:—

The rule of discipline mentioned in the above paragraph, was adopted by the Society of Friends fifty years ago, and has been strictly adhered to ever since. The above paragraph must therefore have been founded upon wrong information, as the practice of the members of the Society does not require any additional regulations in regard to this subject.

The Missionaries. It is said in some of the Southern papers that since the decision of the Supreme Court of the United States, the imprisoned missionaries have petitioned the Governor of Georgia, that they may be discharged. They refused to ask for *pardon*, as such a request would imply an acknowledgment of guilt.

The New York Observer contains a letter from Messrs. Worcester and Butler, dated 30th March.

"In regard to what awaits us, we have nothing certain to communicate to you. Of the refusal of the authorities of the State to regard the mandate of the Supreme Court, you have already heard. What measures will yet be taken, is a point undetermined. We expect to know in the course of a few weeks. And what will be the result of any step which we may take is all uncertain to us. But let not our friends be anxious respecting us. We are but of small account in the scale. And if our happiness were even of great consequence, we are happy, and we trust in God that we shall continue to be happy while here. We feel that the object already attained in the decision of the Supreme Court, is an object worth not only all that we have suffered, but all that we shall suffer should the whole sentence be executed upon us, which, however, we confess we cannot yet believe will be the case. But in regard to our country as well as in regard to the Indians, momentous interests are yet at stake, and we would have all Christians pray, not that we may be delivered, but that the righteous may prevail and our country be saved.

"We may possibly be at liberty within a few weeks, and we may, on the other hand, be confined yet for nearly a year, or even for a longer period. But whether in prison or at liberty, we shall remain, with much affection and gratitude, your brethren in Christ.

"S. A. Worcester,
"Elizur Butler."

Valuable Work Expected. From the talents which, according to the following statement, appear to be enlisted in reference to the work suggested by the Earl of Bridgewater, we have reason to hope that something of a high order will be produced. We copy the article as it stands from the New York Observer.

We learn from the London Congregational Magazine for February, that the late reverend and right honorable the Earl of Bridgewater, in his last will and testament, directed his trustees to lay out and invest in the public funds the sum of £8,000, to be paid to some person or persons who should be appointed by the President of the Royal Society to write and publish a work on the Power, Wisdom and Goodness of God, as manifested in the Creation; illustrating such work by all reasonable argument. For the purpose of acquiring the most able assistance, the late President of the Royal Society was induced to request the aid of the Archbishop of Canterbury and the Bishop of London. With their concurrence, after much deliberation, the work has been placed in the hands of the following gentlemen, and it is arranged that Mr Murray shall publish, in a series of treatises, "*The Theology of Natural History*," as follows:

The Mechanism of the Human Frame, Sir Charles Bell.

On Geology and Mineralogy, Rev. Dr William Buckland.

The Adaptation of External Nature to the Condition of Man, Rev. Dr Chalmers.

The Adaptation of External Nature to the Physical Condition of Man, Dr John Kidd, M. D.

The Habits and Instincts of Animals, Rev. William Kirby.

Chemistry and Meteorology, Dr Prout.

Human and Comparative Anatomy and Physiology, and Vegetable Physiology, Dr Peter Mark Roget.

Astronomy and General Physic, Rev. William Whewell.

DOMESTIC INTELLIGENCE.

TWENTY SECOND CONGRESS.

In the Senate. On Wednesday, April 25th, the apportionment bill passed with an amendment offered by Mr Webster. The question was taken by yeas and nays, Yeas 22, Nays 22, and was decided by the casting vote of the Vice President.

The question was then taken on filling the blank for the number of Representatives with 256, and decided in the negative, Yeas 19, Nays 22. The question was then taken on filling the blank with 251, and decided in the affirmative, Yeas 27, Nays 14. Mr Webster then moved to fill the other blanks as follows.

Maine	8	North Carolina	13
New Hampshire	6	South Carolina	10
Massachusetts	13	Georgia	9
Rhode Island	2	Kentucky	13
Connecticut	6	Tennessee	13
Vermont	6	Ohio	20
New York	40	Louisiana	4
New Jersey	7	Indiana	7
Pennsylvania	28	Alabama	6
Delaware	2	Missouri	3
Maryland	9	Mississippi	2
Virginia	21	Illinois	3

The motion was agreed to.

The Appropriation bill from the House passed the Senate with an amendment, by striking out the appropriation for an outfit for a Minister to France.

In the House of Representatives. The case of Governor Houston has been postponed from time to time, on account of the illness of Mr Key, counsel for Houston. Several witnesses have been examined, and considerable excitement prevails at Washington upon the question. On Saturday last, the Appropriation bill was again taken up. After a long debate, in which Hon. J. Q. Adams strongly opposed the amendment of the Senate, on the ground that it was an encroachment on the just powers of the Executive; the House voted to concur in the vote of the Committee of the whole House against the amendment, by a vote of 102 to 77.

Lecture in Boylston Hall. A Lecture "On the principles of Civilization," will be delivered on Wednesday evening, (9th inst.) in Boylston Hall, by Rev. Wm. Apes, a missionary to the Pequot tribe of Indians. The lecture will commence at 7 o'clock. A collection will be taken after the lecture.

New York. At the late session of the Legislature of New York, eighteen Railroad Companies were incorporated, and Utica and Buffalo were incorporated as cities.

Lake Champlain. A correspondent on the New York side of Lake Champlain, in a note dated April 21st, says, "The lake is opening, and steamboat General Greene ran yesterday from Burlington to Port Jackson for the first time."

Steamboat Disaster. A letter from Nashville, dated April 14th, announces the destruction of the Steamboat Brandywine, by fire. This occurrence was attended by circumstances more awful than any that have come to our knowledge since the commencement of steamboat navigation. The following particulars are contained in a letter from Louisville, Kentucky, dated April 17th, and published in the New York Courier & Enquirer.

The Steamboat Brandywine, Hamilton, on her way up from New Orleans for Louisville, when about 20 miles above Memphis, at 8 P. M. on Monday, 9th ult. was discovered to be on fire—it originated from some sparks communicating with a parcel of coach wheels, on the upper deck, wrapt in straw, and spread with such astonishing rapidity from the effect of a very high wind, that any attempt to save any thing beyond the lives of the passengers and crew was hopeless. The night was dark and rainy and the pilot gave the helm the direction to run her ashore instantly, the boat being in the middle of the stream; before she struck, however, which was within *three minutes* from the discovery, there was *not one* alive on board—the flames had flown with the violence of the gale and enveloped the whole of the vessel aft of the boilers, in one mass of fire The passengers and crew, about 150 in number, precipitated themselves into the river, with the exception of a few and about 11 females, who seeing the yawl capsized by the multitude who leaped into it inconsiderately, became bewildered with affright, refused to jump overboard, and perished in the midst of the flames; the boat burnt to the water's edge. From one of the survivors whom we took on board from the shore in passing the unfortunate wreck after the occurrence, I learn that upwards of seventy lives were lost. Among the cabin passengers were Mrs Robert Walker and child, of Nashville, Tenn., Mr Sparks, of Vicksburgh, Miss.; Mr Robert Stoddart, of Nashville, Tenn.; J. A. Hilliard, of Tennessee; H. H. Davenport, Shawnee Town; D. Farley, of Mississippi. The rest were deck passengers or crew, the names of about 53 of whom are discovered, the rest are unknown.

The Cincinnati Gazette of the 19th ult. gives the following particulars, from which it appears that the accident was caused by racing.

We learn from conversing with a number of the passengers of the Brandywine, arrived here yesterday in the steamboat Robert Fulton, that at the time the Brandywine took fire she was racing with the steamboat Hudson; that the Brandywine had stopped for an hour and a half to make some repairs; that on getting under headway a large quantity of rosin was thrown into the fires, which caused the sparks to fly very thick, and to set fire to some straw which lay near the chimnies; that the wind blew hard down the river; that the number of passengers and hands on board was about two hundred—and that out of the whole there was but seventyfive saved.

The passengers were landed on an island, many of whom died of the burning before morning. In attempting to get the yawl out, the steamboat ran upon and sunk her. The accounts given by the passengers of the number on board, vary, some saying 200, others 230; but all agree that the number found living, in the morning, upon the island, was seventyfive. Nine women were lost, six of whom were black servants.

Highly important to settlers on the Choctaw Lands. The Mobile Register of April 16, says,—

A letter from the Choctaw Agency in the State of Mississippi, addressed to a gentleman in this city, under date of April 8, states that

"An order has just reached the ageney, ordering all the white people out of the Choctaw nation, and advising the approach of troops up the Yazoo, to enforce the order."

It is estimated that from seven to eight hundred and perhaps a thousand families from Alabama, South Carolina, Georgia, and other states, have removed into the nation since the negotiation of the Choctaw treaty, and have commenced cultivating the lands under the expectation of acquiring titles when they shall be brought into market. If the order of the Government is enforced, it will occasion a most disastrous loss and distress to these emigrants. It will be recollected, however, that by the provisions of the treaty it is stipulated that no white persons shall be permitted to enter upon any of the lands for a period of three years from the date of the negotiation, and the settlers ought to have been aware that it would become the duty of the Government to remove them,—at any rate should the Indians require it. It is understood that many of the Indians have encouraged the settling of the whites among them, as it afforded them the opportunity of disposing of their effects to advantage. We cannot but indulge the hope that some compromise may be effected, that will protect the emigrants from the utter ruin that must wait their expulsion.

Conviction of Mina. This person has been convicted at Doylston, Penn., for the murder of Mr Chapman, by poisoning him with arsenic. Shortly after the death of Mr Chapman, Mina married the widow of the deceased. She was indicted some time since for the same offence and acquitted. Since his conviction, Mina has confessed his guilt and implicated Mrs Chapman. The evidence on the trial developes an almost unexampled degree of depravity in both.

FOREIGN INTELLIGENCE.

England. The packet ship Canada from Liverpool, and Columbia from London, have arrived in New York, bringing London papers to March 31st At the time they sailed the cholera continued to prevail in London, 87 new cases and 44 deaths were reported on the 31st of March. A few cases of the disorder had occurred in Dublin and Belfast. The British Government had published an order that all vessels with passengers to British America or the United States, having fifty persons or more on board, including the master and crew, shall be provided with a surgeon, and a medicine chest.

The Reform bill was still under consideration in the the House of Lords. The second reading of the bill was postponed until the 9th of March, on account of the engagements of some Peers, previous to that day. The Morning Herald says that it was whispered that a small creation of Peers was to take place. The number mentioned is only six.

Paris. A Paris paper of March 28th, asserts "there is now no doubt of the cholera being in this city. Ten persons have been removed to the Hotel Dieu, and preparation made for the reception of many more. Seven persons died of the disorder yesterday." The Gazette de France of the evening of March 28th, says that the number of persons already infected with the cholera amounts to 38.

Since the above was prepared for the press, we have received the following additional intelligence.

Paris, March 30, 8 o'clock in the morning.—In the last three days 58 patients have been carried to the Cholera Hospital, 15 of whom are since dead. Besides these, 8 deaths have occurred in different parts of the city, viz. 1 in St Antoine Street, 1 in St Jean arcade, 1 in Calandre Street, 2 in Beau-regard, 1 in Haut Matin, 1 in Mazarine, and 1 in des Jardins.

The number of cases in private houses is not yet ascertained. Nearly all who have been attacked belong to the lower ranks of society, and live in confined and crowded, and consequently unhealthy places. It appears that a want of cleanliness is one of the principal causes of the disease.

It is a remarkable fact that this malady made its appearance under the influence of a north wind, which has continued to blow for three days.

Moreover, it is certain that the disease is not contagious, as up to this time no physician or other person employed about the sick has been attacked.

Half past 4, P. M.—Eighteen new cases have been announced today; 14 have been sent to the Hotel Dieu; 1 to the Hospital Necker, and 1 to la Pitie.

Holland. The Dutch refuse to accede to the terms of the treaty of November 15th, as framed by the conference. Negociations with the King of Holland have proved ineffectual. Orloff, the Russian Ambassador, after a long conference with the Minister of King William, of Holland, declared that "if his Majesty would not relinquish his position, France would invade Holland, and Russia would remain neutral." A positive answer was demanded, and a decided negative given. Count Orloff then declared that the Emperor of Russia abandoned the King of Holland to his fate. He quitted the Hague immediately, and set off for London. The plenipotentiaries of Austria and Prussia, at the Hague, sent in the ratifications of their respective sovereigns.

Papal dominions. The landing of the French troops at Ancona, has produced considerable excitement in Europe. The Pope has prohibited all foreign newspapers except those for ambassadors and other diplomatic residents. A reinforcement of 2,000 Austrians has reached Ferrara, and the French have sent more troops to Civita Vecbia. A letter from Leghorn, dated March 19th, says that "although Austria holds out that she is in accord with France, she is taking possession of the strongest positions in the country; and that the Cabinet of Turin, which always acts in concert with Austria, is levying troops, and arming all its ships of war."

Persia. The plague and cholera have made great ravages in Persia. By late accounts, in some of the provinces more than two thirds of the population had perished by these disorders. In the province of Ghillan, out of a population of 300,000, but 60,000 men, and 44,000 women and children, remained. This province has suffered much from the almost entire destruction of the eggs of the silk worm. It was calculated that seven years at least would be required to produce the same number of silk worms as formerly. Before the ravages of the plague and cholera, the revenues of the province of Ghillan were framed at 350,000 tomauns; since, no more than 80,000 tomauns could be obtained.

Expedition to Africa. A late English paper states that another expedition was in preparation for exploring the interior of Africa. The paper to which we refer says,—

On Saturday last, Mr Richard Lander was honored by an audience with his Majesty, at Windsor, on which occasion he presented the history of his late journey into the interior of Africa, about to be published by Murray. His Majesty expressed considerable interest in his travels, and entered into various details with him, respecting the natives and the country through which he had passed. Mr Lander, we understand, is preparing for his departure on a second expedition to the Niger, in which he will be accompanied by another of his brothers. He will be employed by government to make his way up the river to Timbuctoo, in order to explore the only part of the Niger of which we know nothing—namely, between that place and Gavori. A company of merchants at Liverpool have also requested his services to convey a steam-boat up the river as far as Rabba, which will be freighted with trading goods, under the charge of a supercargo. On their arrival at Rabba, the steamboat will be left there in the charge of this gentleman, who will employ himself in trading with the natives, during which time Lander will proceed to Timbuctoo, and having reached that place and made observations for its geographical position, will rejoin the steamboat and return down the river to England. It is expected, that he will leave England in the commencement of June, and will arrive in the river when it is swelled by the rains. He expects to return by the autumn. In his way to the Niger, he will proceed a short distance up the Sharp, to ascertain the exact position of the city of Funda.

From Colombia. By the brig Medina, arrived at New York, Bogota papers have been received to March 8th, and Carthagena papers to the 18th. It appears by the former, that the Constitution of the State of New Grenada has been completed, and signed by all the members of the Convention, who were to proceed immediately to the election of officers of government, to remain in office until elections should be made by the people. Among the acts of the Convention, is one providing for the maintenance of a legation near the Sacred Apostolical Chair.

MARRIAGES.

In this city, S. R. Putnam, Esq. to Miss Mary, daughter of Rev. Dr Lowell.

By Rev. Mr Motte, Mr Robert Hinckley, Jr. to Miss Sarah H. Symmes; Mr Ezra A. Harwood to Miss Sarah E. Ash.

On Tuesday evening, by Rev. Mr Emerson, Mr Theodore Gardner, of Bolton, to Miss Lucy Anne Withington, daughter of the late Rev. Ebenezer W.

In South Boston, Mr Barber Brooks Kent to Miss Sarah Harrison Dunham, daughter of Josiah D. Esq.

In Charlestown, on Sunday evening, Mr Daniel L Mudge, of Lynn, to Miss Phebe P. Adams, of C.

In Walpole, on Wednesday evening, by Rev. Mr Storer, Mr Charles Guild to Miss Adeline Nason.

In Dighton, Rev. John D. Baldwin, of N. Stonington, Conn. to Miss Demira, daughter of Capt. Ebenezer Hathaway.

In Springfield, Jonathan Chapman, Jr. Esq. of Boston, to Miss Lucinda, daughter of Hon. Jonathan Dwight.

In Francestown, N. H. Mr James V. Gale, merchant, of Boston, to Miss Caroline Gibson.

DEATHS.

In this city, Louisa A. F. Newell, youngest child of Mr J. R. Newell, aged 6 years.

In Medford, Miss Florence Kidder, aged 11.

In Billerica, on the 26th inst. Mrs Betsey Crosby, aged 48, relict of the late Josiah Crosby, Esq. [This is the seventh of this family who have died of consumption within 5 years.]

In Newburyport, Capt. Jeremiah Lunt, aged 45.

In Gloucester, Rev. Ezra Leonard, aged 53.

In Framingham, 25th inst. Mr Abner Mellen, aged 72.

In Hubbardston, Mrs Mary Ann Holden, aged 26.

In Attleborough, Mr Benjamin Fuller, aged 77, a revolutionary Pensioner.

In Chesterfield, Mrs Sarah, wife of Mr Abel Cushing.

In Exeter, Mr Nehemiah Folsom, aged 65.

In Jaffrey, Mr Thomas Davis, aged 73.

At Grant's Braes, East Lothian, Scotland, Miss Anna Burns, the eldest sister of Robert Burns, the poet.

BOSTON AND ITS ENVIRONS.

Just published by L. C. BOWLES, and for sale at the principal Bookstores, "Boston and its Environs, as they appear from the Cupola of the State House: a Poem."

Extract from the Poem.

'Blest region! Moral lights here constant shine,
The sacred altar, and the school combine
To lead the soul thro' earthly bliss, to heaven,
Remember much's required, where much is given.'

From the Preface.

'The author believes, that the happiness of all, will be most likely to be preserved or increased, by regarding as paramount, that well balanced natural relation of the various parts of society to each other, which have produced such unparalleled prosperity. That all invidious distinctions, such as 'middling interest,' 'mechanics,' 'working-men,' old and young, rich and poor, learned and unlearned, when connected with things to which they have no relation, or only a common relation, are calculated to disturb the harmony of society, without any adequate advantages, and finally to injure those so busily engaged, in reading artificial mounds, to give themselves a temporary but unnatural ascendency. Society moves onward, when the whole act vigorously, and judiciously, in relation to the whole; but retrogrades, when part act in relation only to that part. Virtue and vice, intelligence and ignorance, however they may be shaded or intermingled, are all the real bases of character.' May 5.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—No. L. *for May* 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I. On Reading the Scriptures.—The Scriptural Interpreter. Published Monthly. First Six Numbers.

Art. II. Deane's History of Scituate.—History of Scituate, Massachusetts, from its First Settlement to 1831. By Samuel Deane.

Art III. Meaning of *Aion*.—Conclusion of the Second Letter on the Meaning of *Aion* in Ancient Greek.

Art. IV. Natural Theology.—Natural Theology; or Essays on the Existence of Deity and of Providence on the Immateriality of the Soul, and a Future State. By the Rev. Alexander Crombie, LL. D., F. R. S., and M. R. S. L.

Art. V. Story of Lafayette.—The Story of the Life of Lafayette, as told by a Father to his Children. By the Author of the "Children's Robinson Crusoe."

Art. VI. Beard's Collection of Sermons.—Sermons accompanied by suitable Prayers, designed to be used in Families. Vol. II. Edited by the Rev. J. R Beard.

Art. VII. Select Works of Archbishop Leighton.—1. The Select Works of Archbishop Leighton, prepared for the Practical Use of Private Christians. With an Introductory View of the Life, Character, and Writings of the Author. By George B. Cheever. 2. The Complete Works of Robert Leighton, D. D. A new and enlarged Edition, together with the Life of the Author, by the Rev. G. Jerment.

Art. VIII. Present Movements respecting Intemperance.—Proceedings and Speeches at a Meeting held in the Capitol at Washington, January 13, 1832, for the Promotion of Temperance in the United States.

Art. IX. Priestley's Life and Correspondence.—Life and Correspondence of Joseph Priestley, LL. D, F. R. S. &c. By John Towill Rutt. May 1.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. XI. of the NEW ENGLAND MAGAZINE, for May, 1832.

CONTENTS.

ORIGINAL PAPERS. Hints to Editors of Newspapers; Acrostic; To Lesbia; On Eloquence; Sonnet—To My Sister; The two Dogs; Epigram; The Clergyman's Daughter; Maine; Reminiscence of a Retired Militia Officer; Words to Woman; Literary Portraits, No 3—James G. Percival; Leaves torn out of a Scrap Book; Powow Hill; Confessions; Hymn to May.

MONTHLY RECORD. *Politics and Statistics.*—United States, Massachusetts, Connecticut, Pennsylvania, Maryland, Virginia, Ohio, Georgia.

Literary Notices.—Poems, by Miss H. F. Gould; The History of Haverhill, Mass., by B. L. Mirick; Encyclopedia Americana, Vol. IX; Memoir of Miss Hannah Adams; Excerpto ex Scriptis Publii Ovidii Nasonis, &c., Or, Extracts from the writings of Publius Ovidus Naso, with Notes in English; Contemplations of the Saviour, by S. Greenleaf Bulfinch; Moll Pitcher, a Poem; Fifteenth Annual Report of the American Society for Colonizing the Free People of Color in the United States; The Visitor of the Poor, Translated from the French, by a lady of Boston, with an Introduction by Joseph Tuckerman; A Treatise on Shades on Shadows, and Linear Perspective, by Charles Davies, Professor of Mathematics at West Point; Views in the City of New York and its Environs; The Art of being Happy, from the French of Droz, &c.; Letters of the British Spy, by Wm. Wirt, Esq. with a Biographical sketch of the Author; The Cabinet of Natural History, and American Rural Sports, with Illustrations, by J. & T. Doughty; First Book of the Fine and Useful Arts, for the use of Schools and Lyceums, Compiled by Marshall S. Perry, M. D.; A Third Book for Reading and Spelling, &c. by Samuel Worcester; Report of the Case of alleged contempt, &c. tried before the House of Representatives of Massachusetts, by David L. Child.

The File.

Obituary Notices.

Literary Intelligence. May 1.

MRS RICHARDSON'S STATEMENT

For sale at this office, "A Statement of Proceedings against Mrs EMILY RICHARDSON, in the Second Congregational Church in Reading." This is the pamphlet from which extracts have been lately given in the Register.

WALPOLE ACADEMY, N. H.

The Summer Term commences June 1. The Principal will spend the last week of May in Boston—will take in charge young gentlemen and ladies designed for this school,—and communicate any information respecting the school, on application at the Auction Room of Messrs. Allen & Co.

C. H. ALLEN, *Principal.*

Walpole, N. H. April 27, 1832. 2w.

ROBERT FOWLE.

The Second edition of this little book, *embellished with an engraving*, is just published by S. G. SIMPKINS, 79 Court street.

☞ For sale as above a great variety of Juvenile Books, and Hymns on cards. May 5.

TRACT No. 59, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 59, of the first series of the American Unitarian Association, for May, entitled, "What is it to be a Unitarian? By EDWARD B. HALL." pp. 24. Price 4 cents. GRAY & BOWEN. May 1.

UNITARIAN ADVOCATE,

FOR APRIL, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. V. No. 5, for May, 1832.

CONTENTS.

Family Worship. The Friendship of the World. Some things which I read in the Scriptures, compared with some things which I do not read there. Spirit of the Pilgrims. Memoir of Miss Hannah Adams. *Intelligence.*—Temperance. Auxiliaries to the American Unitarian Association. May 5.

LIBERAL PREACHER,

FOR MAY, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for May, 1832.—New Series, Vol. II. No. 5, Containing a Sermon by Rev. CONVERS FRANCIS, of Watertown, Mass. *Subject*—'The Value of Enlightened Views of Religion,' from Colossians i 9. May 1.

NEW BOOKS FOR SUNDAY SCHOOLS, &c.

This day published by B. H. GREENE, 124 Washington street, corner of Water street.

"An Only Son," A narrative, by the author of 'My Early Days.'

"Five years of Youth, or Sense and Sentiment," by Harriet Martineau, author of 'Times of the Saviour.' *Extract from the preface to "Five years of Youth."*

It is possible that, in reading books like the following, not only motherless daughters may be interested by a narrative which comes home to their feelings; but that some who have mothers may be roused to such reflections, to such comparison of their own situation and character with those of others, as may be of no little benefit to their affections. Such, at least, is the effect of the comparison in actual life, of which it is the highest ambition of this little work to be a faithful transcript.

Also just published a new Class Paper for Teachers, Price $2 per doz. 3tis. April 28.

SABBATH SCHOOL BOOKS.

Sabbath School Committees, &c. who are now about to replenish their libraries with Books, will do well to call at the "SABBATH SCHOOL BOOKSTORE," No. 13 Court St. Boston—where they will find as *good and extensive* an assortment as is to be found in any one Store in the *United States*, and on as liberal terms, (the Subscriber having purchased of almost every publisher, and paid the cash for his stock can afford to sell at the lowest rates.)

☞ Orders *faithfully* and *promptly* attended to—and any book may be exchanged, if returned in a reasonable time.

Apocryphal Testament, first American Edition, for sale as above. FRED. B. CALLENDER.

April 28. 2wis2wos.

VALUABLE BOOKS.

GRAY & BOWEN, 141 Washington Street, have for sale a copy of each of the following works, which will be sold at a low price.

Ciceronis Opera. Edit. Bipont. 1780. 13 vols. 8vo.

Œuvres Completes de Fenelon. 19 vols. 12mo.

Sermons de Bourdaloue. 11 vols. 12mo.

BOSTON SCHOOL ATLAS.

LINCOLN & EDMANDS have just published the 'Boston School Atlas,' embracing a Compendium of Geography, fifth edition, containing eighteen Maps and Charts, and fifty Engravings. The following is the notice given of it by Mr James Furbush, Principal of the High School in Portland.

Messrs. LINCOLN & EDMANDS,

I have examined the Boston School Atlas, and think it admirably adapted to beginners in the study of the subject treated on. It is what is wanted in all books for learners—*simple, philosophical, and practical.* I hope it will be extensively used.

*** This fifth edition is embellished with many useful engravings, and a Compendium of Geography has been added to the work which enhances its value. It is the cheapest Geography now before the public, and contains all that is necessary for the common Schools of our country. Instructors and parents are invited to examine this enlarged and improved edition. April 28.

SUNDAY SCHOOL TEACHER'S REWARD.

This day published by BENJAMIN H. GREENE, 124 Washington street, "An Address delivered before the Hancock Sunday School, on the removal of that school to the Vestry of the Second Church, by the Superintendant."

This Address contains an account of one of the first Unitarian Schools in this city, and a sketch of the advantages derived by Teachers from these institutions. Price 75 cents per dozen. 3tis. April 21.

SUNDAY SCHOOL BOOKS.

This day published by GRAY & BOWEN, No 141 Washington Street.

"The Carter Family, or nine pence a week, is how much a year."

"Patrick Clary, or the young Irish emigrant."

The above are publications of the Boston Sunday School Society, and intended for Sunday School Libraries. April 21.

THE CHOICE.

Just published by L. C. BOWLES, 124 Washington street, "The Choice," a Tragedy, with other Miscellaneous Poems. By HANNAH J. PACKARD.

REVIEW OF A CONFESSION OF FAITH.

Just published by L. C. BOWLES, 124 Washington street, "A Review of a Confession of Faith and Covenant, adopted by the First Church of Christ in Framingham, Ms., January, 1832." April 21.

EMERSON'S SECOND PART

OF THE

NORTH AMERICAN ARITHMETIC,

IS THIS DAY PUBLISHED

BY

LINCOLN & EDMANDS.

THE plan of this book is such that Mental and Written Arithmetic are very happily and conveniently united. Although *rules* are not excluded from the book, yet the illustrations which the author has introduced, render the operation on numbers so clear and interesting, that the learner is prepared rather to make rules for himself than to rely on them from his book.

Boston, April 23, 1832.

BOOKS IN PRESS.

RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston, have in Press—

"The American Common Place Book of Pulpit Eloquence," by George B. Cheever, (author of the Common Place Book of Prose and of Poetry,) with portraits.

"Conversations on the Evidence of Christianity"—for schools and families—by Rev. J. L. Blake.

"The Book of Curiosities," with many engravings—by Peter Parley.

"A Universal Gazetteer," 1 vol. 8vo. with the new census, corrected to 1832.

"A Universal Pocket Gazetteer," do. do.

"A System of Universal Geography;" popular and scientific, comprising a physical, political and statistical account of the world and its various divisions, embracing extensive extracts from recent travels, and illustrated by four hundred beautiful engravings. By S. G. Goodrich. This work, which will be comprised in one octavo volume of 900 pages, is intended to comprise all that is interesting and valuable in Malte Brun and Bell, the most able modern Geographers, and at the same time to combine with them copious extracts from the best books of travels, and most authentic registers of facts; the whole to be presented to the reader with a careful attention to two leading objects; first, that it shall be correct and authentic, for study: and second, that it shall be lively and interesting for general reading, and a valuable addition to every family library.

"Lectures to Female Teachers," by S. R. Hall—author of Lectures on School Keeping.

"Saturday Lectures," for young ladies, by Mrs Lincoln—author of Lectures on Botany, &c.

"A Second Book of History," by the author of Parley's First Book of History, and on the same plan—embracing the countries of the Eastern Hemisphere—with many maps and engravings.

"A Third Book of History," by the same author, comprehending Ancient History, in connexion with Ancient Geography—with maps and engravings.

"Peter Parley's History of Ancient Rome," with an account of Modern Italy—with a map and engravings.

"Peter Parley's History of Ancient and Modern Greece," with a map and engravings—this is now published and the others will soon follow.

"A Family Treatise on the Mythology of the Ancient Greeks and Romans"—to be read in schools and families with the above Histories of Greece and Rome. In this work, the subject will be treated in a different manner from what it has generally been. Probably there never has been a work of the kind received with so much favor and so quickly and extensively adopted in this country as Parley's First Book of History. The others are written in the same attractive and entertaining manner, and where they are used, the study of history will become a pleasure, rather than a task, as it has always heretofore been.

"An Elementary Treatise on Astronomy, for Schools—by John Vose. This work will unquestionably sustain the high reputation of the author as a Mathematician, and supply a want, long felt, of a good text book for schools on this subject.

"Elements of Chemistry," for the use of Schools—by Francis J. Grund.

—Also, will be published in a few days—

"Lempriere's Classical Dictionary," slightly abridged, but containing every important or useful name in the original, and divested of everything indelicate or which has rendered former editions improper for the use of young people—1 vol. 12mo.

"Elements of Natural Philosophy," for the use of Schools—by Francis J. Grund.

"Crocker's Boswell's Johnson,"—Johnson's Works, complete, including the Tour to the Hebrides, and Boswell's Life of Johnson, handsomely executed, in 2 vols. 8vo. April 21.

YOUNG LADIES' CLASS BOOK.

LINCOLN & EDMANDS have just published a new edition of the "Young Ladies' Class Book, a reader for the higher classes in Female Seminaries." By EBENEZER BAILEY, Principal of the High School for Young Ladies in Boston. Mr Bailey's long experience peculiarly qualifies him to furnish a reading book for young Ladies, and he has executed the task to universal approbation. The beauty of the compositions selected, and the moral tendency of the pieces, must render its use invaluable in schools. Already it has been introduced into numerous seminaries, and the attention of School Committees and Instructers is respectfully solicited to the work at the opening of the Spring schools.

From the Philadelphia 'Christian Index.'

The Young Ladies' Class Book. Another school book! Well, this is not superfluous. We congratulate the teachers and the pupils of the present day upon the constant accessions made to their facilities in imparting and receiving instruction. Here is a neat class book for young ladies, made up of beautiful prose and poetry, in which the sweet and useful are happily blended. Let the young ladies' worthy teachers, commit most of these extracts to memory, and then do you teach them, by your own example, how to read and pronounce, and understand what they may have so committed. Good books are of little use without good teachers, and one of the greatest attainments in a teacher, is to be able to read well. April 28.

OWEN FELLTHAM'S RESOLVES.

JUST published by HILLIARD & BROWN, Booksellers to the University, Cambridge.

"*The Library of the Old English Prose Writers*, edited by Rev. ALEXANDER YOUNG;—Vol. IV. containing 'Resolves, Divine, Moral, and Political. By OWEN FELLTHAM. With some account of the author and his writings.' To which is appended, Felltham's 'Brief Character of the Low Countries under the States; being Three Weeks' Observation of the Vices and Virtues of the Inhabitants.'

Extract from the Retrospective Review.

"The Resolves comprise a series of Essays on subjects connected with religion, morality, and the conduct of life; and they appear to have been termed Resolves, because, at the conclusion of each Essay, the author generally forms resolutions founded on his own precepts, having, as he states in his Preface, written and published his Reflections 'not so much to please others as to profit himself.' In this direct personal application they differ from the Essays, Civil, and Moral, of Lord Bacon, to which they otherwise bear a frequent resemblance in manner, and still more in matter, the subjects of a great many of the Resolves being the same as those treated on by the illustrious writer alluded to. Like the great Chancellor, too, he often brings the imagination of the poet to aid the wisdom of the philospher. Bacon has been much extolled for the splendor of his imagery: we doubt whether many metaphors could be produced from his works, surpassing the beauty of those which we shall quote from the Resolves.

"Proceeding from style to sentiment, we are every where, in the Resolves, impressed with a high opinion of our author's excellent good sense and knowledge of mankind. But the highest excellency of the Resolves—an excellency, before which every merit of composition sinks into insignificance—is the purity of the religious and moral principles they exhibit.

"We lay aside the Resolves, as we part from our dearest friends, in the hope of frequently returning to them. We recommend the whole of them to our readers' perusal. They will find therein more solid maxims, as much piety, and far better writing, than in most of the pulpit lectures now current among us."

H. & B. have on hand a few sets of the preceding volumes of the 'Library.'

Vol. I. FULLER'S HOLY STATE.

Vol. II. SIR PHILIP SIDNEY'S DEFENCE OF POESY. SELDEN'S TABLE TALK.

Vol. III. SIR THOMAS BROWNE'S MISCELLANEOUS WORKS,—including 'The Religion of a Physician,' the treatise 'On Urn-Burial,' the 'Letter to a Friend on the Death of his Intimate Friend,' and selections from the 'Christian Morals,' and the 'Vulgar Errors.' April 14.

MR CLARKE'S SERMON

Just published by CARTER & HENDEE "An Explanation of John i. 1, in a Discourse, by PITT CLARKE, Minister of the Church in Norton." March 24.

SELECTED POETRY.

LET US DEPART!

BY MRS HEMANS.

The theme of the following lines by Mrs Hemans, is—the departing of the visible presence of Jehovah from the Temple, as recorded in one of the first chapters of Ezekiel. They are from the last number of Blackwood's Edinburgh Magazine.

Louder and louder, gathering round, there wander'd
Over the oracular wood and divine sea,
Prophesyings which grew articulate.—*Shelley.*

Night hung on Salem's towers,
And a brooding hush profound
Lay where the Roman Eagle shone,
High o'er the tents around—

The tents that rose by thousands,
In the moonlight glimmering pale;
Like white waves of a frozen sea,
Filling an Alpine vale.

And the temple's massy shadow
Fell broad, and dark, and still;
In peace, as if the Holy One
Yet watch'd his chosen hill.

But a fearful sound was heard
In that old fane's deep heart,
As if mighty winds rush'd by,
And a dread voice raised the cry,
"Let us depart!"

Within the fated city
E'en then fierce discord raved,
Though through night's heaven the comet-sword
Its vengeful token waved.

There were shouts of kindred warfare
Through the dark streets, ringing high,
Though every sign was full which told
Of the bloody vintage nigh.

Though the wild red spear and arrows,
Of many a meteor host,
Went flashing o'er the holy stars,
In the sky now seen, now lost.

And that fearful sound was heard
In the temple's deepest heart,
As if mighty winds rush'd by,
And a voice cried mournfully,
"Let us depart!"

But within the fated city
There was revelry that night,
The wine-cup and the timbrel note,
And the blaze of banquet light.

The footsteps of the dancer
Went bounding through the hall,
And the music of the dulcimer
Summon'd to festival.

While the clash of brother-weapons
Made lightning in the air,
And the dying at the palace-gates
Lay down in their despair.

And that fearful sound was heard
At the temple's thrilling heart;
As if mighty winds rush'd by,
And a dread voice raised the cry—
"Let us depart!"

[From the National Gazette.]

THE TWO EAGLES.

A negro boy, at work in a field, in Goochland county, Va. (says the Alexandria Gazette,) was suddenly startled by a noise in the air resembling thunder. Upon looking up to discover whence it proceeded, he saw two birds at an immense height in the air, engaged in a desperate combat,—which finally brought them to the ground together, with talons interlocked. He threw himself on them, and *wrung their necks!* They were bald eagles!

Kings of the air! your wings were free
With thunder-cloud to roam,
And the rich breath of liberty
Was in your glorious home!

Ye look'd upon our hills with mirth,
Upon our hills and shores,
For we were crawling on the earth,
And heaven itself was yours!

Had ye, as brothers, still soar'd on,
Your wings were flapping yet;
And the same eyes that hail'd at dawn,
Had watch'd the sun at set.

In strife ye tore your wings of might;
For man to mock, ye bled;
He trembled at the eagles' flight,
He spurns the eagle dead!

Ye are an omen of our fate,
With nobler issue rife,
When brotherhood's forgot for hate,
And peaceful love for strife.

A frown,—low, low our country lies,
A blow,—the funeral pall!
When worlds, that fear'd her, in her rise,
May trample, in her fall!

MISCELLANEOUS.

A TRUE STORY.

In the appendix to a very pleasant volume which has been compiled in this country from various prefaces and introductions to his writings, entitled 'Autobiography of Sir Walter Scott,' is given a copy of the letter which was addressed to him by an anonymous correspondent, containing a narrative to which Scott was indebted for the character of Jeanie Deans, in the Heart of Midlothian. It led him, he says, "to consider the possibility of rendering a fictitious personage interesting by mere dignity of mind and rectitude of principle, assisted by unpretending good sense and temper, without any of the beauty, grace, talent, accomplishment, and wit, to which a heroine of romance is supposed to have a prescriptive right." He afterwards discovered the author of the communication, and received confirmation of the story from other sources.

Her communication was in these words;

I had taken for summer lodgings a cottage near the old Abbey of Lincluden. It had formerly been inhabited by a lady who had pleasure in embellishing cottages, which she found perhaps homely, and even poor enough; mine, therefore, possessed many marks of taste and elegance unusual in this species of habitation in Scotland, where a cottage is literally what its name declares.

From my cottage door I had a partial view of the old Abbey before mentioned; some of the highest arches were seen over, and some through the trees, scattered along a lane which led down to the ruin, and the strange fantastic shapes of almost all those old ashes accorded wonderfully well with the building they at once shaded and ornamented.

The Abbey itself from my door was almost on a level with the cottage; but on coming to the end of the lane, it was discovered to be situated on a high perpendicular bank, at the foot of which run the clear waters of the Cluden, where they hasten to join the sweeping Nith,

'Whose distant roaring swells and fa's.'

As my kitchen and parlor were not very far distant, I one day went in to purchase some chickens from a person I heard offering them for sale. It was a little, rather stout-looking woman, who seemed to be between seventy and eighty years of age; she was almost covered with a tartan plaid, and her cap had over it a black silk hood, tied under her chin, a piece of dress still much in use among elderly women of that rank of life in Scotland; her eyes were dark, and remarkably lively and intelligent; I entered into conversation with her, and began by asking how she maintained herself, &c.

She said that in winter she footed stockings, that is, knit feet to country people's stockings, which bears about the same relation to stocking-knitting, that cobbling does to shoemaking, and is, of course both less profitable and less dignified; she likewise taught a few children to read, and in summer she whiles reared a few chickens.

I said I could venture to guess from her face she never had been married. She laughed heartily at this, and said, 'I maun hae the queerest face that ever was seen, that ye could guess that. Now, do tell me, madam, how ye cam to think sae?' I told her it was from her cheerful disengaged countenance. She said, 'Mem, have ye na far mair reason to be happy than me, wi' a gude husband, and a fine family o' bairns, and plenty o' everything? For me, I'm the puirest o' a' puir bodies and can hardly contrive to keep mysell alive in a' the wee bits o' ways I hae tell't ye.' After some more conversation, during which I was more and more pleased with the old woman's sensible conversation, and the *naivete* of her remarks, she rose to go away, when I asked her name. Her countenance suddenly clouded, and she said gravely, rather coloring, "My name is Helen Walker; but your husband kens weel about me."

In the evening, I related how much I had been pleased, and inquired what was extraordinary in the history of the poor woman. Mr —— said, there were perhaps few more remarkable people than Helen Walker. She had been left an orphan, with the charge of a sister, considerably younger than herself, and who was educated and maintained by her exertions. Attached to her by so many ties, therefore, it will not be easy to conceive her feelings, when she found that this only sister must be tried by the laws of her country, for child-murder, and upon being called as principal witness against her. The counsel for the prisoner told Helen, that if she could declare that her sister had made any preparations, however slight, or had given her any intimation on the subject, that such a statement would save her sister's life, as she was the principal witness against her. Helen said, 'It is impossible for me to swear to a falsehood: and whatever may be the consequence, I will give my oath according to my conscience.'

The trial came on, and the sister was found guilty, and condemned; but in Scotland, six weeks must elapse between the sentence and the execution, and Helen Walker availed herself of it. The very day of her sister's condemnation, she got a petition drawn up, stating the peculiar circumstances of the case, and that very night set out on foot for London.

Without introduction or recommendation, with her simple (perhaps ill-expressed,) petition, drawn up by some inferior clerk of the court, she presented herself, in her tartan plaid and her country attire, to the late Duke of Argyle, who immediately procured the pardon she petitioned for, and Helen returned with it, on foot, just in time to save her sister.

I was so strongly interested by this narrative, that I determined immediately to prosecute my acquaintance with Helen Walker; but as I was to leave the country next day, I was obliged to defer it till my return in the spring, when the first walk I took was to Helen Walker's cottage.

She had died a short time before. My regret was extreme, and I endeavored to obtain some account of Helen from an old woman who inhabited the other end of her cottage. I inquired if Helen ever spoke of her past history, her journey to London, &c. 'Na,' the old woman said, 'Helen was a wily body, and whene'er ony o' the neebors asked anything about it, she aye turned the conversation.'

In short, every answer I received only tended to increase my regret, and raise my opinion of Helen Walker, who could unite so much prudence with so much heroic virtue.

To this account, Scott has added two or three anecdotes taken from a work by John M'Diarmid.

Helen was the daughter of a small farmer in a place called Dalwhairn, in the parish of Irongray; where after the death of her father she continued, with the unassuming piety of a Scottish peasant, to support her mother by her own unremitted labor and privations; a case so common, that even yet, I am proud to say, few of my countrywomen would shrink from the duty.

Helen Walker was held among her equals *pensy*, that is, proud or conceited; but the facts brought to prove this accusation seem only to evince a strength of character superior to those around her. Thus it was remarked, that when it thundered, she went with her work and her Bible to the front of the cottage, alleging that the Almighty could smile in the city as well as in the field.

Mr M'Diarmid mentions more particularly the misfortune of her sister, which he supposes to have taken place previous to 1736. Helen Walker, declining every proposal of saving her relation's life at the expense of truth, borrowed a sum of money sufficient for her journey, walked the whole distance to London barefoot, and made her way to John, Duke of Argyle. She was heard to say, that, by the Almighty's strength, she had been enabled to meet the Duke at the most critical moment, which, if lost, would have caused the inevitable forfeiture of her sister's life.

Isabella, or Tibby Walker, saved from the fate impended over her, was married by the person who had wronged her, (named Waugh,) and lived happily for great part of a century, uniformly acknowledging the extraordinary affection, to which she owed her preservation.

Helen Walker died about the end of the year 1791, and her remains are interred in the churchyard of her native parish of Irongray, in a romantic cemetery on the banks of the Cairn. That a character so distinguished for her undaunted love of virtue, lived and died in poverty, if not want, serves only to show us how insignificant, in the sight of heaven, are our principal objects of ambition upon earth.

[From the Connecticut Mirror.]

CITY OF JERUSALEM.

According to Josephus, Jerusalem was built in the year 2023 from the Creation, in a rocky and barren soil, by Melchizedeck, and was known anciently by several names. Its site occupied Mounts Moriah and Acra, and it was surrounded with mountains. Its territory and environs were watered by the springs of Gehon and Siloam, and by the torrent or brook of Kedron. David built a new city, Mount Zion, opposite to the ancient one, being separated from it by the Valley of Mills; he also augmented and embellished the old city; but Solomon, from the number and stateliness of the works which he erected, rendered Jerusalem one of the most beautiful cities of the East.

It was during the reign of Tiberius, that Jerusalem was rendered memorable to all succeeding ages by the death and resurrection of our Lord and Saviour Jesus Christ, who was crucified on Friday, April 3d at 3 o'clock in the afternoon, at the age of 33, on Mount Calvary, a hill which was then without the walls on the north side of the city.

Jerusalem was taken and destroyed by Titus, A. D. 70. At the siege, according to Josephus, 97,000 prisoners fell into the hands of the conqueror, 11,000 perished with hunger, and the whole number slain and taken prisoners during the war was 1,460,000. In the year 130, Adrian undertook to rebuild the city, and gave it the name of Aelia Capitolina, which name it bore until the time of Constantine. It was taken in 614 by the Persians, in 636 by the Saracens, and in 1099 by the Crusaders, who founded a kingdom which lasted till 1187, when it was taken down by Saladin, king of Egypt. In 1517, it was taken by the Turks, who have kept possession of it ever since.

The modern city of Jerusalem is built on Mount Moriah. It is almost surrounded by valleys, encompassed by mountains, so that it appears to be situated in the middle of an ampitheatre. The walls are about three miles in circumference. Dr Clark, speaking of the appearance of the city, says, "We were not prepared for the grandeur of the spectacle which it exhibited. Instead of a wretched and ruined town, by some described as the desolate remnant of Jerusalem, we beheld as it were a flourishing and stately metropolis, presenting a magnificent assemblage of domes, towers, palaces, churches, monasteries; all of which glittering in the sun's rays, shone with inconceivable splendor." A more recent traveller, Sir Frederic Henniker, gives the following account of Jerusalem;

The town is about a mile in length and half a mile in breadth. The best view of it is from the Mount of Olives. It commands a view of the principal buildings, viz; the church of the holy sepulchre, the Armenian convent, the mosque of Omar, St Stephen's Gate, the round topped houses, and barren vacancies of the city. Without the walls are a Turkish burial ground, the tombs of David, a small grove near the tombs of the kings, and all the rest is a surface of rock, on which are a few numbered trees. The mosque of Omar is the St Peter's of Turkey, and the respective saints are held respectively by their own faithful in equal veneration. The building itself has a light pagoda appearance, the garden in which it stands occupies a considerable part of the city; and contrasted with the surrounding desert, is beautiful; but it is forbidden ground, and Jew or Christian entering it must forfeit either his religion or his life. Lately as a traveller was entering the city, a man snatched part of his luggage from the camel, and fled here for shelter. A few days since a Greek Christian entered the mosque; he was a Turkish subject, and servant to a Turk; he was invited to change his religion, but refused and was immediately murdered by the mob. His body remained exposed in the street, and a passing Mussulman, kicking up the head, exclaimed—"That is the way I would serve all Christians."

The fountain of Siloam is so inconsiderable, and water altogether so scarce, that when my friend, Mr Grey, inquired the way to it, the person refused to tell him, giving him as a reason,—"You will write it in your book, and I vow that we shall have no water next year."

The tomb of David is held in great respect by the Turks, and to swear by it is one of their most sacred oaths. The tomb of the kings is an inconsiderable excavation in the rock; three small chambers, in which are the receptacles for the coffins; the lid of a sarcophagus, of tolerable workmanship, remains yet unbroken, as also a stone door. In the Aceldama, or field of blood, is a square building, into which are thrown the bones of strangers who may happen to die there. This side of the mountain is pock-marked with sepulchral caves, like the hills at Thebes; concerning these, Dr Clark has made mention. The burial place of the Jews is over the valley of Kedron, and the fees for breaking the soil afford a considerable revenue for the governor. The tomb of Jehosaphat is respected; but at the tomb of Absalom every Jew, as he passes, throws a stone, not like the Arab custom in so doing to perpetuate a memory, but to overwhelm it with reproach; among the tombs is an Egyptian torus and cornice, and another surmounted by a pyramid on a Grecian base, as if the geniuses of the two countries had met half way.

As in Greece there is not a remarkable hill without a fable, so in Palestine there is not a cave nor a stone, without some historical anecdote from the New Testament. The generality of Pilgrims to Jerusalem are Greeks; and they bring their offerings. They are probably unable to read, and therefore the method used to make them acquainted with the life of our Saviour is commendable; even the Old Testament is not forgotten, though Titus is. The pool of Bethesda and David's Tower, are still pointed out to believing pilgrims.

The population of Jerusalem has been variously estimated at from 14,000 to 30,000. The inhabitants derive their principal support from the visits of pilgrims, who it is said, leave behind them 60,000 pounds annually.

[From the Christian Mirror.]

PARENTAL RESPONSIBILITY.

A good deal is said, at the present time, and, it is thought, a great deal is done in the cause of early education. The care of the rising race seems to be one of the boasts of the present generation; and it is readily acknowledged, that public and associated efforts for their welfare are very considerable and entitled to grateful notice. But it should be remembered, that oral instruction constitutes but a small part of a perfect education; indeed, other influences may be left to operate so as to defeat the greatest amount of the very best instruction. The developement of mind and the formation of character in children are effected "less by their teachers than by their amusements; less by reading than by conversation; less by direct instruction than by influence." It follows then, that parents should be, as much as possible, both the teachers and the companions of their children; should not only set them "tasks," but prescribe and regulate their amusements, and even take part in them; should habituate themselves to free and familiar "converse" with their children, and let them constantly feel the "influence" of a good example. It demands the study, the diligent inquiry of parents, to find out the most fit and successful methods, in which

"To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast."

Let a mother be able so to diversify the employments and amusements of her children, as neither to burthen attention, nor induce and foster a volatility of disposition; let her so win upon their affections and confidence by her kind assiduity, that her company will be preferred to that of all other persons, and her control over her offspring will be complete. It is, indeed, a difficult acquisition; and, alas, few who have the requisite talents, and might be favored with exemption from other cares, have sufficient perseverance to overcome the obstacles which are continually rising to obstruct the way to such a consummation.

In most cases, parents like so many things far better than the "delightful task" which the poet sings of, that they cannot bring themselves to make the requisite self-sacrifice. It is impossible to educate a child without carrying on simultaneously a process of self-improvement, which is its own reward, but the trouble, the time, the restraint and confinement, the mental effort, are greater than enter into romantic expectations, and hence, the disappointment which often leads those who have begun a system of home education, to grow weary of well-doing. The promise applies to this sort of service, as well as to others: "in due time ye shall reap, if ye faint not." But no mother who does not feel this to be the chief end for which she is a mother, and who cannot enter into the sentiment of the noble matron,—"These are my jewels,"—will sustain the burden, and submit to the conditions, of carrying forward the education of her children to the period at which their principles ought to have become fixed, and their intellectual powers and affections will at least have been developed.

And yet it is one of the most legible lessons of nature, that our chief business in this world is to reproduce ourselves;—not like the ephemeron which deposits the seeds of a multitudinous progeny, and dies,—not like the animal races, by perpetuating the mere forms of sentient existence,—not by simply becoming parents of heirs to mortality; but by reproducing the noblest, the distinguishing part of nature, the intellectual and spiritual man, whether in our own children, put directly into our power for this very purpose, —or in the minds of others. The highest duty of one generation is to prepare for the next,—to endow posterity with all its intellectual and moral wealth, to reproduce its own accumulations in an augmented and improved form. And what is the common duty of the whole community, is the individual duty of each.

The instinctive love of posthumous fame might teach us, that the social economy has been designedly constituted upon that principle of successive reproduction by which mind perpetuates itself; by which the parent lives on through the child he has trained, the author survives in his works, and above all, the spiritual parent, the instrument of regenerating the souls of others, by imparting the spiritual life he has himself received, secures in them and with them a glorious immortality.

NONE TO WEEP AFTER HIM.

We copy the following from the United States Gazette.

"*There's not any body to weep after him.*"

On Monday afternoon, between four and five o'clock, a man was observed driving slowly up Chestnut street—he was sitting in a chair placed over a coarse coffin, commonly called a shell, and the whole was sustained on a pair of gig wheels. In the coffin was the body of a man who had died in the Walnut street prison. The sight is not so uncommon as to attract much attention, and of course few observations were made. As we passed a lady and her little child, we felt persuaded from a single remark, that the former had been informing the latter, that the box contained a dead man, and that he was then being taken to the burying place. The little child looked again anxiously at the solitary cart, and the coffin of the unhonored dead, and turning to her elder companion, she said:—

"*There is nobody to weep after him.*"

And that indeed was the case. There is the curse of crime:—the felon has enough to weep *for* him living, but dead—"there's nobody there to weep after him."

It is in our nature, and it is increased and fixed more strongly by our education, to love the opinions of mankind, and to covet their praise even after death. The pyramids of Egypt, and the scantling slab that marks the resting place of poverty in the potter's field are both alike illustrations of this desire which neither philosophy nor crime can eradicate. In the pride of our hearts, we may talk of death with complacency, and go and look at the tomb which is to hold our decaying frame; but man has not yet steeled himself to indifferenc at the contemplation of a lonely death hour, to be drawn away to the rudely formed pit, "with not any body to weep after him." The death pains are enough, when friends stand around to mitigate them. The filmy eye trembles in its gathering darkness, even when the finger of friendship is closing down the lid, and the soul starts back from the forgetfulness that must succeed to death, even when multitudes will follow to weep "after the body." But to open for the last time the glazed eye upon vacancy, to feel clammy moisture on the lip and have no hand to wipe it away—to know that the grave which is open for your dying frame, will close upon it without a monument and without a sod—to die in the full consciousness that you will be dragged through the street in full day, and "not one to weep after you"—that is *death* —and that is a criminal's death—and could the being, who sets at defiance the *laws* of the land, feel that its *customs* also were so against him,

"Vice in his high career, would stand appalled."

And were we the presiding judge of a criminal court, we would add to the usual sentence of the culprit which gives him to a prison, "and should you die therein, you shall be taken thence in a coffin through the street in full day, *with nobody to weep after you.*"

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